

THIS
FOR EACH
PARLIAMENT-MAN,
THAT THEY MAY SEE
THE WISDOM
BY WHICH ALL THINGS
WERE CREATED
WITH IT,
TO ORDER ALL THINGS
TO HIS GLORY.

Given forth by *George Fox.*

L O N D O N;
Printed for *Thomas Simmons* at the Signe of the
Bull and Mouth neere *Aldersgate.*
1 6 5 6.

THE METROPOLITAN MUSEUM OF ART

REPORT OF THE COMMISSIONERS

FOR THE YEAR 1891

NEW YORK

1892



FRIENDS;



Et not high places lift you up, you that doe lift up your selves in high places, and be lifted up, God will bring you downe to the dust with his mightie power; for you are not capable that be lifted up with high places of receiving Councell from God, or receiving of his secrets; for such the Lord overthrowes with his power, such as be lifted up with high places, and lifts up themselves in them, goe out of the feare of God, and so doe not waite to receive Gods secrets and his wisdom, by which all things was made, and with which all the Creation must be ruled and ordered and governed to his glory.

Therefore you that feare the Lord, consider that you may receive the power of Christ, and him who is the wisdom of God, which you may be governed with, and in the unchangeable power, which overthrowes all the changeable, and brings righteousness into its place, truth, Judgement, and mercy. And these that be turned to the light, which enlighteneth every man that cometh into the world, the wisdom of God, him by whom the world was made before it was made, glorified with the Father before the world beganne: You that are turned to this light which doth enlighten you, you are turned to Christ the power of God, and the wisdom of God, and you that receive the light, shall receive power to become the sonnes of God and having received power from Christ who receive the light, with the light you will see that which is out of the light, is out of the truth, is to be governed and ruled and limited with the truth. And the Rulers of darknesse, powers of wickednesse, principalities, spirituall wickednesse in high places, is out of the light, out of the truth of him that abode not in it. Now you being turned to the light, and receiving the light, which enlighteneth every man that com-

eth into the world, you will come to know the armour of li^g; the armour of righteousness, and to receive power from Christ, *to whom all power in heaven and earth is given*, with which power all things must be ordered; marke, *all power in heaven and earth is given*, who is to beare rule Christ, and all things done in his Name, where all power in heaven and earth is given, who doth enlighten every man that cometh into the world.

Now you waiting and walking in the light which doth enlighten every man that cometh into the world, you will answer the light in every man which Christ hath enlightened him withall, you will answer the light which is just, holy, and truth in the inward parts, you walking in the light which Christ hath enlightened you withall, and having received power from Christ, who is the power of God, you will come to know the helpe, government for Christ, who hath all power in heaven and earth given to him, who puts downe all rule and authoritie, and subdues all things to himselfe, that he alone might reigne, who enlighteneth every man that cometh into the world, that all men through him might beleve, that he in all things might have the preheminance.

And againe, Friends, take heed of adding affliction to the righteous, or adding bonds and imprisonments to them, or making Lawes against the righteous and innocent, the Lambes of Christ; for as you make their bonds strong to oppresse them, so much stronger will the Lord make your bonds and strengthen them, when that you are in aduersitie and affliction, remember this word spoken to you in your life time. Therefore feare before the Lord God of glory, and of heaven and earth whose throne cannot be stained.

And againe, take heed of compelling any to worship that which they cannot, except they will sinne against God, be tender in conscience, and consider that in you which should exercise it towards God, and be humble, and God will teach you, and with that walke to others, and meeke, and he will teach you what to doe, and direct you in his wayes, and be not stubborne, nor stiffe-necked, nor hard-hearted, nor proud, nor high-minded, for that will deceive your hearts, and you will be hardened through the deceit of it, but that minde which will keepe you in the feare of God, who is in it kept, his life is preserved from the snare, and he receives a blessing from the Lord, and comes to receive his secrets, whereby

he comes to governe righteously, and acts the thing that is good, whereby he comes to act the thing that is good and well-pleasing in his sight who is worshipped in spirit, marke and take notice, and in truth, truth in that the Devill abode not in. And all who come to worship God in spirit and truth, they are in that the Devill abode not in, they are in that which the Devill is out off, in the truth, and peace, and love, the enmitie is out of it, and the strife.

And againe, take heed of making Lawes, or causing any to suffer, because they cannot bowe the hatt to man, which is the honour that man seekes, and is the honour of man, not of God; for it is below, and the man is offended and takes an offence because he hath not that honour given to him, and that is it which they seeke one of another, and there the persons of men are respected, and in the meane time the Law of God is cast behinde their backs, which is perfect, which are convinced by it to be transgressors that respect mens persons, therefore every man so say and so doe as you will be judged by the Law of libertie; for a hatt is the handy worke of man, and the honour of the hatt is that which man looks for, it is the honour of man, and man gives it him which seekes for it and men make it which be in the transgression of the Law of God, and seeke not the honour that comes from above, from God, which is out of the transgression, therefore how can they beleve that seeke honour one of another? These respect mens persons, transgresse the Law of God, which Law is light

Now he that beleeveth in the light, walkech in it, comes to receive the honour from God onely, and he that hath received the honour which cometh from God onely, he hath sought it, and he hath found it, and God hath given it him, he gives the honour backe againe to God; *Honour to whom honour, and the feare to whom, feare him that is able to cast into hell-fire, and not him that can kill the body, and can doe no more.* And you which respect persons, are convinced by the Law, the perfect Law of libertie, to be transgressors, and commit sinne, which Law is light, which God hath put in the mindes of his people, and writt in their hearts, and made manifest his Covenant of light to his people, and so know the Law which respects no mans person, and know Christ Jesus the light, the end of the Law, who is the Author of the faith, which faith is held without respect of persons. Now consider
who

who are in the transgression of this Law, that respects no mans person, he that doth is convinced by the Law to be a transgressor ; and furthermore, consider who hath erred from this faith of our Lord Jesus Christ, which respects no mans person, and so be ont of the truth which gives the victory over the world, in which faith is the unitie, who are come to it, come to please God, come to be reasonable, which faith purifies the heart, and gives to see the things that be invisible, and gives the victory over the world, and by it comes to know the Sonne of God, from vvhence the Faith comes, vvho is the Author of it.

And none of you to act contrary to the vvitnessse of God in you, for if you doe act contrary to the vvitnessse of God in you, God vvill judge you. And Friends stop not the vvitnessse of God in you, when it would speake for God, for the just, for the oppressed, for the innocent, for the persecuted, or for the cryes of the poore, stopp not the mouth of the vvitnessse that vvould speake for this, then come you to be a blessing to the Nation, and in your Generation, and then you vvill finde that arise vvhich is a good savour in stopping not the mouth of the vvitnessse vvhich speakes for the righteous, for the just, for the innocent, and stopp not the eare that would heare the Cry of the oppressed, and heare the cry of the Just, and heare the cry of the wronged ; for if you stopp your eares that should heare that, God will stop his eare, and not heare you, but throw you out, as he hath done others before you ; for that which heares the oppressed, the vvronged, the just, the persecuted, that heares this, God heares him, and God is one with all ; and if you stop the voyce of the vvitnessse of God in you, vvho moves you to speake for the just, and the innocent, to doe equitie ; you that stop the voyce that should speake for this, and heares not the voyce of the just, innocent, and oppressed, that speakes to you, God who is just will not heare your voyces when you lift them up to him, but him that heares the just, heares the oppressed, heares the righteous, heares that which cryes for equitie, but heares not the oppressors, this voyce that heares this, God heares him when he lifts up his voyce to God, for Councell, for wisdom, for knowledge, God supplies, and is his rewarder that diligently seekes him, he that hath this, hath the sound Councell. Pleasures, pride, wantonnesse, voluptuousnesse, ambition, seeking honour one of another, brings you out of the feare of God.

God, and to forget God, to the witnesse of God in you I speake, which is eye-witnesse for God, which will let you see when God is not in your thoughts, then is the imagination working out of his Councell, and many inventions, out of the will of God, out of his feare.

Therefore this is the word of the Lord God to you all, to the witnesse of God in you all I speake, that you may know with that, a seperation and a distinction from your thoughts and imaginations, conceivings, your reasonings with flesh and blood, but with the vvitnesse of God in you, your minds may be guided over your thoughts, and from them and imaginations, to waite upon God, at him to take Councell, to heare his voyce, that with him you may be ordered to his glory, and so come to reigne above your owne thoughts and imaginations, to know that that brings them downe; heere shall you know the spirituall warfare, and your standing all in the Councell of God, being guided with the vvitnesse of God up to God, you will be turned all from your evill wayes, and turne others from their evill wayes; for as Rulers are, so are the people; for much prophanenesse is in the Nation, the Townes and Cities ring like *Sodome*, and give a sound like *Gomorraha*, whom God turned into ashes; and reproofing of sinne openly in the gates, is now called a breach of the peace, which was in all ages rebuked, reproofed by and with them that were in the truth, and such were hated for testifying against the world, that their workes were evill, as Christ himselfe. Now the evill is that which is out of the truth, that which is out of the light is out of the truth, for the light is the truth, and truth is but one, and none comes to owne it, but who come to owne the light, which enlighteneth every man that cometh into the world; they that be out of the light be afraid of it, least it should reprove them whose deeds are evill.

And all you powers of the earth, Christ is come to reigne, and is among you, and you know him not, who doth enlighten every one of you that are come into the world, that you all through him might beleave, who is the light, who treads the wine-presse alone, without the Cittie, whose feete are upon it; therefore see all and consider with the light, what you are ripe for, the presse is ready for it. Therefore this is the word of the Lord God to you all, and a charge to you all, in the presence of the living God of heaven

heaven and earth, every man of you being enlightened with a light that cometh from Christ the Saviour of your soules, from whence the light cometh that enlighteneth you ; of the light all take heed, that with it you may all see Christ, from whence the light cometh, you may all see your Saviour, him by whom the world was made ; who saith, *Learne of me* ; but if you hate this light which Christ hath enlightened you withall, you hate Christ, who doth enlighten you all, that you all through him who is the light, might beleve ; but you not beleiving in the light nor bringing your deeds to the light, which light will make them manifest, and reprove you : This is your Con emnation the light, and remember you have been warned in your life time ; for there is your way of salvation the light, and there is your Condemnation the light, by which all things were created, which was glorified with the Father before the world began, who came a light into the world, and doth enlighten every one that cometh into the world, that all men through the light might beleve.

I am the light of the world, saith the Son of God, and doth enlighten every man that comes into the world, him that was with the Father glorified before the world began ; now every man of you being enlightened with the true Light the Son of God ; no every particular with this light which comes from the Son of God, the light is it which gives you the knowledg of the Son of God, which light the Son of God hath enlightened you withall, that you all through him might beleve. And the Son of God saith, Beleve in the Light that lighteth you, him by whom the world was made, that you may be the Children of Light. Now every particular of you being turned to this light which the Son of God hath enlightened you withall ; with the light every particular of you will see the Son of God, and come to have unity with the Son of God, *him by whom the world was made, before it was made ;* And you will come to learne of him who is not borne by the will of man, & cease from all your teachers that are made by the will of man ; and as you learne of him by whom the world was made, who now reignes, you turne then from all the world, and forsake all the world ; And they are not of the world that learns of him by whom it was made, learns not of the world ; so that every particular of you, being enlightened with the light that cometh from the Son of God, the light in every particular of you, gives you the knowledge

ledge of the Son of God who doth enlighten every one of you that cometh into the world, that all men through the light might beleeve; who saith, *Beleeve in the light*; And as many as beleeve in the light, and receive the light, they receive the truth; that which makes manifest all that is contrary to the light, and the truth which makes them free, the light doth, which is the truth, which the Devill abode not in; so every one of you, that be come into the world, being enlightened with the light which is the truth, which is not of the world, which truth the Devill abode not in. Now you that hate the light, which you be enlightened, if you professe all the Scriptures, and hate the light, and doe not beleeve in the light, you are not the Children of light; therefore this is your Condemnation the light, who hate it, and beleeve not in it; and you are as the *Jewes* that profest the Scriptures, but did not beleeve in the light which lighteth every man that cometh into the world, and so is out of the truth, being out of the light, and not beleeving in it, in the wisdom below, which is earthly and sensuall, and devillish; now with the light which the Son of God hath enlightened you withall, you will seele and see your earthly wisdom sensuall, and devillish; Therefore all you that come to the wisdom, which is from above, Christ Jesus, which is the wisdom of God, you must come every particular of you to the light, which Christ hath enlightened you withall, who is not of the world, & the light doth let you see sin & evill, and the light is the truth in the inward parts, & it comes from Christ the truth, which makes free; and who are made free with this truth, which every man that cometh into the world is enlightened withall, they are made free indeed; and this is it which lighteth every man that cometh into the world, which they are to believe in; And every man is enlightened to that end, that through the light he might believe, that through the light he might know the way to the Father of light; for he that enlighteneth every man that cometh into the world, who is the way to the Father, was glorified with the Father before the world beganne; now every particular of you loving the light, you shall know the Judgement that is set up in the Gate, and the bridell to the wilde Horses nature and to the mouth, which keeps the lips from being polluted, and the yoke to the wild heifer, and the doore-keeper in the house of the Lord, as you grow in the light, it is that which doth make this

manifest to every particular, and in every particular, so as you be turned to the light, you be turned under the Authority of Christ Jesus, the wisdom of God, who hath all power in heaven and earth given to him, he that enlighteneth every man that cometh into the world, that they may see his power, that all men through him might believe who is the light, who hath all power in heaven and earth given to him, him by whom all things was made, that was made, and all things created that was created, that he might reigne, and put downe all Authoritie under his feete, so that which you doe, doe it in the name of Jesus, who hath enlightened you all every man that cometh into the world, which light lets you see sin and evill; which departing from the sin and the evill, the feare of the Lord is placed in your hearts, which is the beginning of the wisdom of God, which is above the wisdom that is beneath, beneath the truth; so all Rulers that be out of the wisdom of God, and out of the light, and believe not in it, which doth enlighten every man that cometh into the world, they be out of the feare of God, and these stand against Christs reigne, and they be out of the Image of God in the transgression, not come to the beginning, so not in the wisdom of God, which all the creatures is to be ordered withall; they that stand against the light, they stand against the truth, they are the rulers of darknesse, under the power of darknesse, these are they that did ever persecute the truth, and measured with an unjust measure, and weighed with an unjust weight, being blind turned their sword backward, being out of the truth; for the Magistrates that be in the light, and receive the light that doth enlighten every man that cometh into the world, these the light comes to see; and can put a difference between the precious and the vile, which turnes not their sword backward, these Magistrates that believe in the light, which doth enlighten every man that cometh into the world, receive power from Christ, to whom all power in heaven and earth is given; and these be the help governments for him that persecutes none which doe believe in the light which doth enlighten every man that cometh into the world; and receives this light; for these are the Children of light, and Lambs of Christ, to whom he gives power to become the sons of God; and these Magistrates that be here be a praise to them that doe well, and a terror to the evill doer; and he knowes the higher power, he that believes in the

light that lighteth every man that cometh into the world, and receives it here, receives power from Christ, the wisdom by which all things was created, with which he comes to know how to order all things againe to his glory ; and heeres the power, and the sword knowne, which is a terror to the evill doer, which the soule must be subject to, which is the higher power ; it is higher and above that, that abode not in the truth, in the light, that's the power of darknesse, and the power of wickednesse, and theres the rulers of darknesse, and spirituall wickednesse in high places ; and theres the power of the evill, and if not being departed from, theres the wisdom below, that which is devillish, earthly, and sensuall, and theres the knowledge, with which men corrupt themselves ; and theres the understanding that must come to nought ; and theres the persecution, and persecuters ; themselves being in the transgression out of the light, which is the Law of God ; for said *Solomon* the King, *thy Law is light* ; so those that doe not believe in the light, which doth enlighten every one of them which be come into the world, doth not believe in Christ, nor obey his command, who saith, *Believe in the light*, but are from under his power, the power of Christ, the light, the truth. And so all those Magistrates upon the earth that doth not believe in the light which doth enlighten every man that cometh into the world ; they are all blinde ; and they turne their sword backward ; how can he doe otherwise, that believes not in the light ; for he cannot see, for it is that which doth make manifest ; so persecution was alwayes blinde, such as did not believe in the light which doth enlighten every man that cometh into the world ; And these seeke honour one of another, and not the honour which comes from God onely, for none seekes this honour which comes from God onely, but such as doe believe in the light, which doth enlighten every man that cometh into the world ; such seekes the honour that comes from God onely, and finds the honour that comes from God onely, and gives the honour to God againe ; and he honours all men in the Lord, that lighteth every man that cometh into the world, which is the condemnation of him that doth not believe in the light, and to his dishonour who honours himselfe ; for Christ said, *If I honour my selfe, my honour is nothing, but I honour my Father, and ye dishonour me*, who doth enlighten every man that cometh into the world.

Now the *Jewes* profest a Christ that was to come, because *Moses* and the Prophets declared of him ; now you that doe professe a Christ is come, because the Apostles and Christs words declares it ; but not believing in the light that doth enlighten every man that cometh into the world : And you that doe not believe in the light, which doth enlighten every man that cometh into the world, you doe not believe in the Son of God, but doe dishonour the Son of God : As the *Jewes* dishonoured the Son of God, which did not believe in the light ; And you that deny the light, that lighteth every man that cometh into the world, and call it naturall ; you herein againe looke upon him as the *Jewes* did to be the son of *Ioseph* carnally, and so dishonor him as they did, though you may professe a Christ, as the *Jewes* profest him, and dishonour him that lighteth every man that cometh into the world, as they did, though they believed a Christ was to come by the Prophets, & you believe a Christ is come by Christs words & the Apostles ; but you that doth not believe in the Light, that doth enlighten every man that cometh into the world ; which light the *Jewes* believed not in, though they profest the words of a Messiah that was to come, which when the Messiah was come, said, *Believe in the light, and bid the Jewes believe in the light ; I am come a light into the world, and whosoever followeth me shall not abide in darknesse ;* and these *Jewes* that did not, and doth not believe in the light, that doth enlighten every man that cometh into the world, profest the Scriptures, and many doth not believe in the light which doth enlighten every man that cometh into the world to this day ; and you now doe not believe in the light which doth enlighten every man that cometh into the world.

Though you professe the Scriptures that speakes of a Christ is come, for Christ saith, *Believe in the light that doth enlighten every man that cometh into the world, that all men through him might believe ;* and you that talke of the Scriptures, and doe not believe in the light, what differ you from the Devill bringing Scripture, who abode not in the light which is the truth ? And you that believe not in it, are of him out of the truth, out of the light, under the power of the Prince of darknesse, seeking honour one of another, which you that doe cannot believe in the light, for the light condemnes that, and brings to seeke the honour that comes from God onely, and you will come to him from whence it comes, which

which is the honour which is from above, and you that doe not believe in the light, are seeking the honour to your selves ; the honour of the hatt, which is mans honour, mans invention, the honour below, not that which comes from God , which is above ; the honour that stands in apparell and doffing the hatt, and bowing ; and this is amongst them that believes not in the Light, who are blinde, and who seekes honour one of another, and not from God onely , but are seeking the honour of the hatt which will perish , and that which seekes for it , and theres the honour that is not of God ; if men doe not bow and doff the hatt, the handy worke which is invented, if one give him not this, the unbeliever that believes not in the Light that doth enlighten every man that cometh into the world, he rages and is full of fury ; may be send him to prison , and may be fine him fortie pound, more or lesse, because he has not given the unbeliever the honour that he lookes for, bowing the hatt, or bowing to him, when as the Scripture which the unbeliever professes that honours himselfe and seekes honour one of another, it saith, *Every knee shall bow to Christ* ; the same Scripture which the unbeliever professes.

And againe, the Scripture saith, *they should not bow to the Angels, nor worship them*, but the Angels must worship the Son of God, *to whom every knee must bow*, which doth enlighten every man that cometh into the world. Now all you that doe not believe in the light, that doth enlighten every man that cometh into the world, who is the life, and truth, and seekes the honour one of another, and are honouring your selves with a hatt, and with a bowe, with the hatt which is an invention, which is to perish being a handy-worke, which takes away both gravitie and grace. Now I doe aske you all , whether something doth not pricke you in the meane time when you are bowing the hatt one to another, and Complementing one with another ? Whether you have not something which prickes you, and tells all its vanitie, and tells you its the honour of the world, below and selfe, and it is wearisome ? which the world gives one to another, which if they have it not they rage, and the honour of the hatt will please the highest and proudest, and not offend him , and the wickedst, and the prophaneft ; but not honouring with the hatt, them that seeke for it, they be in a rage, yet they that be in a rage, that seekes for the honour of the hatt which is an invention, they themselves being
prickt

prickt with the light that comes from Christ, which believing it turnes from the honour that is below, and brings to seeke the honour that is from above, that comes from God onely, And so its a Custom the honouring with the hatt; its a heathenish Custom among them that doe not believe in the light, that doth enlighten every man that cometh into the world; for they that doe believe in the light which doth enlighten every man which cometh into the world, which seekes the honour that comes from God onely; will not persecute them that cannot honour them with their hatt, and bow to them; for they see that's the honour of man, an invention, and the honour of the world, which must perish, and be stained, which stands out of the humilitie, and stands in passion, envie, madnesse, like mad men, persecuters, such as be full of fury, which if they doe not honour them with the hatt, that seekes for honour, they fine them, and imprison them; And so all may see this is the honour that is below out of the humilitie; for there is not the humilitie; for before honour is humilitie; and you must all come to the humilitie before you have the honour, and you that come to this humilitie, you must all come to the light, which doth enlighten every man that cometh into the world, who saith, *Learne of me, I am meeke and low*, and you that come to this Light, and believe in it, you come to seeke the honour that comes from God onely, and gives it to God onely againe; before honour is humilitie, and all you that have honour before you have humilitie, marke, before you have humilitie, are you not as the heathen are? you would have honour before you have humilitie. Did not all the persecuters that were upon the earth, that ever have been, want this humilitie, and so they wanted the honour, and yet would have the honour before they have the humilitie, and Learned that, and so you that be out of the humilitie, be out of the honour, and you are not to have the honour that have not the humilitie, for before honour is humilitie, marke, before it.

And take heed all friends and people, of putting any man into place, or Authoritie, or office, untill he hath learned the true humilitie, and owneth the light that doth enlighten every man that cometh into the world, that he may receive the wisdom, by which all things was made with it to order the creature, which is gentle, easie, and pure; for else he will seeke for honour before he

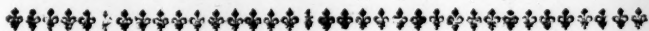
hath humilitie, hath learned that ; so he not having the humilitie, he is seeking for the honour which men seeke one from another, and they that doe believe and seeke the honour that cometh from God onely, and gives it to him againe, that hath learned the true humilitie, and cannot give the honour to him that is out of the humilitie, which looks for it, and is lifted up ; upon high places, he is in rage that would have the honour that hath not the humilitie ; for where the humilitie is which goes before the honour, the light is owned which lighteth every man that cometh into the world.

Now heere you may all see men that be in high places, and offices, that be in a rage and full of fury, because the Children of light cannot bow downe to them, and give them the honour of the hatt ; these all want the humilitie, that which they should have before they seeke for the honour ; now thou that art in a rage, and full of fury, and madnesse, because another will not doff his hatt to thee, and bow to thee, and respect thy person, who art honouring thy selfe, and seeking for honour ; Christ said, *If he honoured himselfe, his honour was nothing* ; now if thou honour thy selfe, much lesse thy honour is nothing ; first get the humilitie, and then thou wilt not lose the honour for that followes ; but wanting that, thou wants the honour, and none comes to this humilitie which goes before the honour, but who learns of Christ, who is the way to the Father, who is not of the world, therefore all may see, they that be in a rage, that have not the honour of the hatt, that looks for it, and the bowing, they want the humilitie, which goes before the honour ; And so the Lord being placed in the heart, *theres feare to whom feare* ; Let the Lord be your feare ; And Christ tells whom we should feare, and whom we shall not feare, *not feare him that can kill the body*, and then he can doe no more, he is not to be feared, but Christ doth forewarne whom wee shall feare, *Him that can cast both body and soule into hell-fire* ; so heeres *feare to whom feare, and honour to whom honour*, such as has received it from God gives it to God againe ; sober men and grave and temperate, and meeke, and serious, are a torment, and a grieve, to wild men that are put in offices put in place, such as followes pleasures, which runnes to play like wanton Lads, and these are them that seekes for the honour of the hatt, which are wild like Children, and hung about with ribbens, which are bad examples,

examples, and bad patterns, who hath been counted formerly
 fidlers that be hung about with ribbens; and this is a griefe to the
 sober minded people that feares God, that be Christians indeed,
 to see such as be out of the feare of God to reigne and rule, whose
 soules is not subject to the higher power, for who ever Lives in the
 Lust, and followes that, their soules is not subject to the higher
 power, but the Lust warre against the soule, that which Crucifies,
 that brings to know the higher power, and so to be not of the
 world, and Crucifie the worlds lusts and affections, fashions and
 customs, for while these be followed the soule is not subject to the
 higher power; for the higher power is above that power which
 abode not in the truth, and that power which is out of truth
 there is the glory of the world.

And so all you consider what is the glory of the world, and
 whether you doe not seeke it? and the honour of man, and what
 the honour of man is that the world seeke one of another? And
 whether the bowing the hatt be not earthly honour? which men
 seeke for, which if they have not they be angry; And doe you be-
 lieve that any is angry that seekes the honour that comes from
 God? But such as seekes for the honour of the hatt; And doth
 not here God confound the wise and the mightie with a thing
 that is base, that the hatt overthrowes their Religion, and their
 Lawes, as it is said: Doth not the Law of God stand without re-
 spect of persons? And doth not he that respects persons commit
 sinne? and is convinced of the Law of God to be a transgressor?
 And was not they in the transgression, and in the unbeliefe, that
 were honouring themselves, and seeking honour one of another?
 And is not the faith of our Lord Jesus Christ held without respect
 of persons? which faith giveth the victory over the world; Doth
 any know the pure religion, but who be in this faith? Can any
 please God, but who be in this faith? Can any hould this faith
 with respect of persons? And was they which seekt honour one
 of another in this faith? and respected one anothers persons, was
 not they in the transgression of the Law of God? And doth not
 all respecters of persons commit sin? And is not he that commits
 sin of the Devill? and so out of the Law of God, which he that
 respects persons is convinced by the Law to be a transgressor,
 which Law of God is Light, you that walke in it answer the Light
 in every man, which convinces him to be a transgressor; which

they that persecute and imprison men, because they will not commit sinne, and respect persons, they doe not answer the Light in every man, but persecutes them that doe walke in the Light, which brings them to answer the Law of God, for the Law of God which is light, which respects no mans person, answereth the Light in every man, that convinceth him, they who acts contrary to the light, acts contrary to the Law of God, and these by it are convinced as transgressors; and Christ Jesus who is the light, who is the end of the Law, was knowne to respect no mans person, and who be in the faith of him which is held without respect of persons, are not of the world; so that power and Law that commands to respect persons, it is in the will of man, not the Law of God, which he that doth respect persons commits sin, and is convinced by the Law to be a transgressor; he that believeth in the Light, defaces the glory, the honour of the world, they that seeketh honour one of another, did not believe in the Light which doth enlighten every man that cometh into the world, and the Light that doth enlighten every man that cometh into the world, saith, *How can ye believe that are seeking honour one of another*; they that seeke honour one of another, are out of the beliefe in the transgression, out of the innocency which is in Christ Jesus.



*To the honest hearted men fearing God
that be PARLIAMENT-MEN.*

TO the honest-hearted men fearing God, for you taking heed of making any Law, or joyning to the makers of a Law to stop the witnesse of God, or to Limit the holy one, but to keepe peace; Law is to keepe peace, the violent doer to whom the word of the Lord is spoken, the striker, and the abuser, which gets the Letter, but hath not the word of the Lord, but stands against the word of the Lord, among such, and to such is the word of the Lord sent, as it may be witnessed, and is witnessed in the Prophets, Christ, and the Apostles, such as had the Scripture, but not the Life of God that gave forth the Scriptures, such stood opposite a-
gainst

gainst the word ; for the Prophets and Apostles which were commanded to goe into the Synagogues and the Temple among them that had the Letter, but out of the Life ; Some of them was knockt downe, some lost their lives. some of them was stoned , and some of them haled out before Magistrates ; Now take heed least you make Lawes to hale them before Magistrates, and that you should be the Magistrates that they should be haled before ; such as speakes the word of the Lord, which be in the life that gave forth the Scriptures, upon this account you might imprison the Apostles. but you doe not reade that they had a Law to hale them out and persecute them, therefore let your Law be according to that of God in every mans Conscience, which will not stop the mouth of the witnesse of God, but the Law is to keepe peace, the striker, and the murderer, and the plotter against the Just, and such as act contrary to the witnesse of God, in the Conscience Gods Law takes hold of them ; heeres the higher power witnessed, which goes upon that which goes contrary to the witnesse of God in the Conscience ; heeres the higher power, the Just comes to rule, the wisdom of God comes to be received, by which all things must be ordered and ruled ; for consider that Christ said, *That they shall put them out of the Synagogues, and hale them before Magistrates.* Now come to the Light which Christ hath enlightened you withall, that you may see his words, marke, and consider, they were out of the life of Christ that haled out of the Synagogue and Temple before Magistrates.

And againe Consider they were out of the Life of the Scriptures, and Christ, that held up Synagogues and Temples, therefore take heed least any of you be found making any thing or yeelding to any thing which shall Limit the holy one, or if you should make a Law against them that should be moved of the Lord to goe into the Synagogue, or Temple, and there to lay downe their lives, as many hath been almost killed, and dyed presently after in prison through the bruises they have received in the Synagogue. Therefore you that make Lawes now against such, what would you doe if the Apostles was here, or Christ, or the Prophets, this shewes the same minde that was against them ; but if you should say, why this overthrowes all Ministry which wee have established in the Nation ? Consider the Ministry that must be upheld with Clubs and Staves, and Goales, and Stockes, and outward

swords, with tithies and great summes of money, and running to Complain with petitions to every Authority, and power; now the Authority coming into the feare of God, into the wisdom of God, will bid such a Ministry stand by, and if they have no better weapons then a carnal weapon, to defend themselves against an innocent people that have no weapon but what is spirituall, and they cannot against them defend themselves without a carnall sword, and weapon, and so flies to you for ayde, and makes you the Executioners of their malice, and Raile upon the anointed of the Lord, and his innocent Lambs; therefore doe you consider and take warning, how the Lord hath Rooted out before such as hearkened to man, and not to God, and such as had such bad Counsellors as this generation of Priests, so let them all stand by still, for its your dutie to minde the Law of God, and to minde that of God in you to receive his Law, that may guide the minde of every man up to God; he that acts contrary to that of God, the Law of God of him takes hold therefore this is the word of the Lord God to you, he that would stop the witnesse of God for speaking to another, he heares not the voyce of God himselfe, but acts contrary to the witnesse of God in himselfe, and the mouth of that must be stopt, which would stop, and complaine, and seek out to the Magistrates to stop the witness of God, and his appearing, now he it is that must be stopt, his mouth must be stopt, for that is the *evill beast that minds earthly things*, whose mouth must be stopt, therefore the Law of God minde, that is to keepe peace, whereby you may receive wisdom from God to order every man, that all things may be ordered to the glory of God; so all them that hath a word from the Lord, seeke not to stop them and Limit them from speaking it, by the Counsell of those Teachers which are made by the will of man, and hath not the word of the Lord, according to the word of the Lord they are to be stopt and to be silent; And to you this is the word of the Lord God, is there any Law or Limit to be made to Limit the Spirit of God?